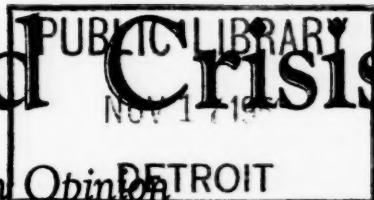


Christianity and Crisis

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Moral Demands of Collective Security

"WE ought to use Asiatics to fight Asiatics."
"Let the Koreans defend their own country."
"If this is a United Nations' war, let's get out of the United Nations." With variations, such statements are the stock-in-trade of certain American newspapers and political speakers. Discount the temporary insanity of irresponsible campaigning, costly as it may be, and there remains a dangerous continuum of isolationism in 1952 models. This isolationism is in part the withdrawal type long familiar; in part the chauvinist type which demands an ill-defined tough policy toward Communism, or even rushes to the extreme of leaping beyond "our own defence perimeter" to "go it alone" deep into hostile lands.

The first requirement of collective security is common commitment for agreed purposes more than national in character. Such purposes have received optimal expression in the Charter of the United Nations and in the specific resolutions on Korea. Formal commitment is wider than previous history would allow to be possible. Actual implementation of course is imperfect, in its American and its extra-American aspects alike; but, on balance, has rendered immense service to mankind.

It may be soundly argued that the short-term goals of collective action ought now to be reviewed, and the commitment readjusted. But such reconsideration cannot be the unilateral act of the United States. Instead of sniping by irresponsible malcontents, there ought to be a broad-based, constructive effort among Americans and with the majority in the United Nations, to reshape the common undertaking. Such an effort is infinitely more important than the eddies of the election, and requires a return from politics to statesmanship. It should engage the conscience of churchmen this twelvemonth.

Look again at the slogans stated above in quotation marks. They strike at the very possibility of collective security in our time. An Asia and an Africa made sensitive to race and to imperialism naturally resent any implication of being made to fight and suffer at the will of a white and Western

power. From 1945 onward, communists have saturated the Far East with the wail that the United States was favoring Japan in order to prepare her for attacking China and Russia. The American statements now before us are just what the communists want to substantiate and intensify their propaganda. Also, these statements proclaim defeatism and the sabotage of collective defence. Russian policy has long been set upon "the withdrawal of foreign troops from Korea," in order that communist power could readily dominate the scene.

Elementary morals demand consideration of other peoples as persons with human dignity. The crass desire to "utilize" another nation destroys cooperation in its beginnings. How do statements of this sort sound to Koreans, to Japanese, to Chinese, each in their own distinctive plight requiring our thought? What effect do they have upon other peoples threatened by Communism, who watch anxiously to see whether a nation that stakes its very existence for independence from Communism, as the Republic of Korea established by the United Nations has done, is to be supported effectually or is to be abandoned when American politics and popular attitudes slump?

Naturally an attacked country should and will do its utmost to defend itself, within the range of the aggressor's potential and its own resources of all types. Probably others of the United Nations should do more, with due weight to the costly defence in Indo-China and Malaya, as well as the charges of armament in the NATO program. These states are most likely to be challenged to their best efforts if they experience American cooperation tactfully and consistently maintained through all stages of proposal, determination, and action. Can we bring our civilian and our military components, our executive and legislative branches, our co-equal political parties, into such dependable support of the processes of collective security as to play our due role for peace and for freedom? Military nationalism, immediate or awaiting relentless necessity, is the practicable alternative.

—M. S. B.

The Crisis in South America*

Z. K. MATTHEWS

The Theory and Practice of APARTHEID

THE Union of South Africa is one of the three sovereign states in Africa south of the Sahara, the other two being Liberia and Ethiopia. Within the British Commonwealth of Nations it ranks as a Dominion which means that it is self-governing in regard to both its internal and external affairs. Admittedly no recognized public authority, not even the United Nations, has yet succeeded in laying down undisputed criteria for determining the circumstances under which any territory can be said to be self-governing in the proper sense of the term. Thus in some quarters it may be questioned whether a country in which the majority of the inhabitants are denied any effective share in its government can justifiably be classified as self-governing. In all probability if this criterion were to be strictly applied, a number of so-called sovereign states, including the Union of South Africa, might not be able to emerge successfully from the test. At all events, in international circles at the present time, rightly or wrongly, it is generally accepted that the Union of South Africa is a self-governing country belonging to the Western group of democratic countries.

Situated at the shank end of what has been a neglected if not a forgotten continent, the affairs of the Union of South Africa have until recently not attracted much attention outside its borders. The country has largely been unaffected by the dynamic forces and factors which have shaped the course of history in the modern world. Even in usually well informed circles in Europe, America and elsewhere, the Union of South Africa has hitherto spelt no more than gold, diamonds, the Kruger National Park and Field Marshall Smuts. Under the influence and leadership of this Boer War veteran the Union has played its part in two World Wars, and even to the present conflict in Korea, it has made a token contribution which has no doubt earned golden opinions in certain United Nations' circles. But apart from the notice she has received owing to the appearance of her military forces in various war theaters, South Africa has in the main been left to go her own sweet way without the spotlight of world publicity being directed on her internal affairs. Here we have a country whose isolationism is not

only a matter of deliberate, conscious policy on the part of its rulers, but also the result of what practically amounts to studied indifference on the part of the outside world. Their relative remoteness from the main thoroughfares and cross-roads of the modern world has permitted South Africans to enjoy the doubtful luxury of isolationism and to develop a hard crust of insensitiveness to contemporary currents of thought and action combined with a somewhat juvenile propensity for paroxysms of rage when confronted with criticism from any quarter within or without her borders. To be left alone to do as they please is the dearest, if anachronistic, wish of those who wield power in South Africa. Hence their rather violent reaction to the increased attention which that country's affairs have received in recent years. South Africa's continued refusal to place the territory of Southwest Africa under the Trusteeship Council of the United Nations, the debates in the Assembly of the United Nations regarding her treatment of Indians in South Africa, her expressed intention to demand from the United Kingdom Government the transfer to her of the High Commissioned Territories of Basutoland, Bechuanaland Protectorate and Swaziland, her indirect influence on the decision of the British Government in the affairs of Seretse Khama, the exiled Chief of the Bamangwato tribe—these and other questions have caused many people to rub their eyes and to look around for information about this country which has the effrontery to defy world opinion as represented by the United Nations—and to get away with it. Turning the spotlight of world publicity on South Africa has revealed that this is likely to be one of the trouble spots of the world in the years that lie ahead. Practically for the first time serious-minded observers and representatives of the world press are beginning to inform the world about the policies that are being propagated and put into practice there, and in view of the interdependence of the modern world questions are naturally being asked as to whether the interests of international peace and security are not being endangered by the world tolerance of the situation which is developing in that area.

In order to appreciate the basic issues involved in the South African situation it is well to bear in mind the multi-racial character of the population, and in particular the relative proportions of the racial groups represented there. The population of the

*We feel that this subject is so important that we are devoting two issues to it. The article will be concluded in the November 24th issue.

Union is generally classified into four main racial categories, namely, European (white), Africans, Asiatics and Mixed or Colored. The Europeans number approximately 2½ millions, the Africans 8½ millions, the Asiatics (mainly Indians but including Chinese) 300,000 and the Mixed or Colored 1 million. The Europeans, though obviously an immigrant group, have been established in this area since 1652; the Asians originally came into the country as indentured laborers about 1860 on the invitation of the Natal Government; the Africans are indigenous to the country, although the Europeans claim that they are not; the Mixed or Colored are the result of miscegenation between black and white, although they include a group of Malays who were originally brought into the country as slaves from the East. The crux of the South African problem lies in the fact that these groups are all determined to make South Africa their permanent home, but have not yet discovered a satisfactory basis on which they can be welded into a united nation. The European section, which at present holds the reins of power, "governs itself according to the familiar democratic procedures of the Western world, with adult suffrage for men and women and a parliamentary system derived from the British Parliament and modeled closely upon it." The belief of the South African European in democracy is, however, coupled with a conviction that to extend its benefits to the non-white groups in the country would for him be suicidal, and therefore successive South African governments have striven to devise a political, economic and social system for the country that would ensure the permanent supremacy of the European in national, provincial (state) or local life. This process has culminated in the adoption of what is known as the policy of *apartheid* (separation) espoused by the present government. This policy makes no pretense at being based on so-called democratic principles; it is frankly and openly designed by its proponents to preserve the *baasskap* (boss-ship) of the white man on a permanent basis. "*Apartheid* rests on the recognition that there are differences which are not man-made." In other words, the policy is of set purpose linked with factors which are beyond the control of the groups involved—their race or color. The white by virtue of his white skin shall forever and under all circumstances remain a master to all non-whites; the non-white, whatever the circumstances, shall on ground of his race or color, remain permanently an inferior to all whites.

In order to give effect to this policy South Africa has adopted various legislative and administrative measures affecting the non-white groups. These include:

(a) The denial of voting or other political rights at the local, provincial (state) or national levels to

all non-whites side by side with the extension of universal suffrage to all whites, male and female. Where non-whites had such rights prior to Union, as in the Cape Province, legislative measures have been taken to remove them from the common voters' roll and to place them on a separate roll to elect a limited number of *whites* to represent them in the Union Parliament. Thus in the Union House of Assembly the 2½ million whites are represented by 156 members (including 6 to represent the 30,000 whites in Southwest Africa), while the 8 million Africans have since 1937 been represented by 3 white members and the 1 million Coloreds are in terms of a law passed in 1950 to be represented by 4 white members. By terms of the South African Constitution only persons of European descent may become members of Parliament. Moreover in order to qualify for the separate voters' roll Africans and Coloreds have to comply with stringent educational and property qualifications which are not applied in the case of white voters. The provisions of the law intended to provide similar separate representation for Asians passed by the Smuts government in 1946 has been repealed by the present government. It goes without saying that all the non-white groups affected are opposed to all these forms of separate and indirect representation which were passed in the teeth of strenuous opposition by them.

(b) The denial of equal rights to the ownership, occupation or use of land or other fixed property. This policy is enshrined in such laws as the Natives Land Act of 1913 read together with the Natives Land and Trust Act of 1936 and the Group Areas Act of 1950. The last mentioned act makes provision for the rigid control of transactions relating to fixed property between the races, for the removal of persons to areas reserved for them without compensation and without any guarantee for non-whites that in the new areas they will be given property rights equivalent to those they have been compelled to surrender.

(c) The rigid enforcement of compulsory segregation in public services such as railways, trams, buses, post offices and other public places, the services in the places reserved for non-whites being invariably inferior to those provided for whites.

(d) The systematic exclusion of non-whites from combat services in the armed services under the Union Defence Force Act of 1912.

(e) The control of freedom of speech through (1) the power of arbitrary arrest and detention in jail for three months without assigning any reason and without the right of recourse to the courts, a power granted to the Governor-General in his capacity as Supreme Chief of the Natives in the Provinces of Natal, the Transvaal, and the Orange Free State (see section 1 of the Native Administration Act of

1927 read together with the Natal Code of Native Law). This power was recently applied in the Free State in the case of Africans alleged to be leaders of the agitation against the government's policy of stock limitation in the Native reserves. (2) The power to punish any person who says or does anything "with intent to promote feelings of hostility between Natives and Europeans," a power applied more often against so-called "agitators" among non-whites. (3) The enactment of the Suppression of Communism Act which "although supposedly intended to suppress Communism is now being used in an endeavor to suppress the legitimate aspirations of the Non-Europeans" by prosecuting leaders of non-white political organizations under this act. Finding "no other way of retarding the rising tide of non-European aspiration and demands, it (the government) imagines that if it jumps on to the anti-communist band wagon, it will recapture some of the reputation which it has lost among the nations of the world," as was pointed out by Defence Counsel in the case against 20 leaders of the current civil disobedience campaign in South Africa.

(f) The enforcement of the Color Bar in industry first legalized by the Mines and Works Amendment Act of 1926 in terms of which non-whites are excluded from certain classes of skilled work, and the application of administrative measures to replace non-whites by whites even in the lower grades of the public services.

(g) The denial of the right of collective bargaining to organizations of non-white workers, especially African workers, by refusing to accord their organizations' legal recognition under the Industrial Conciliation Act or to permit them to become members of recognized trade unions of white workers.

(h) The denial of freedom of movement to Africans whose movements are controlled through the notorious pass system which is also applied to Asians as far as their inter-provincial movements are concerned.

(i) Discrimination against non-whites, financially and otherwise, in the provision of educational facilities, health, welfare and other social services. Thus educational facilities are provided with state funds for all white children of school-going age, while in the case of Africans facilities exist for only 32 per cent of children of school-going age, with the Missions and other voluntary agencies carrying a considerable part of the financial burden. Recent increases in state aid are totally inadequate to meet the expanding educational needs of the non-white groups.

Reactions to APARTHEID

Sufficient has been said to give the reader some idea of the theory and practice of the traditional policy of racial discrimination followed by the Union

of South Africa. The question arises as to the nature of the reaction of various sections of the population to this policy. For many years segregation or *apartheid*—a distinction without a difference—has been largely unchallenged, because it appeared to affect adversely only the interests of the voteless and defenseless non-whites, particularly the Africans. Many whites such as the missionaries, the members of the United Party led by Smuts and of the white Labor Party and other persons of a more liberal outlook than that of the Nationalists, while they deplored the trend of events in South Africa, were not prepared to take any active steps against the government's policy. They contented themselves with appeals to the Africans to be patient and to make the best of the limited opportunities available to them within the framework of the accepted system. Movements such as the Joint Councils of Europeans and Africans in different cities which had the support of the churches and other "friends" of the Africans did what they could to ameliorate the lot of the underprivileged groups without challenging the *status quo* in any fundamental manner. For the Africans it was largely a lone battle. Efforts at forming a united front with Coloreds and Indians time and again proved abortive, because the latter groups enjoyed in some aspects of their life slightly better privileges than those accorded to Africans, which they were loth to jeopardize by making common cause with the true underdog of the country.

With the passage of time, however, it is becoming increasingly clearer to all groups that freedom, like peace, is indivisible, that a country cannot be half-free and half-slave or half-democratic and half-totalitarian without that situation reacting unfavorably upon the interests and the welfare of all groups. Continued disregard by public authority of the fundamental human rights of any section of the population, with impunity, lulls other sections of the population into a false sense of security and makes them insensitive to the gradual assumption by governmental authority of wide discretionary powers resulting ultimately in a threat to the civil liberties of all groups. The crisis in South Africa today lies in the fact that the Africans are not alone in fearing that the South African Government has embarked upon a course which, if uninterrupted, might easily develop into totalitarianism for all and not for Africans only. Insecurity for all those who do not subscribe to the ideology of the present government—that is the factor which characterizes present-day South African society. "What are they going to do next?" is the question commonly asked in private conversations. Opposition to the present trend of government policy has taken various forms. In Parliament the opposition parties, consisting of the United Party formerly led by Field Marshall Smuts

and now by Advocate G. Strauss, the Labor Party representing the white workers and the three "Native Representatives" (now reduced to two as the result of the expulsion of one member—Mr. Sam Kahn, M.P.—in terms of the Suppression of Communism Act) have become more vocal in their condemnation of government policy. They have employed every constitutional device open to them to oppose the legislative program based on the policy of *apartheid*—delaying tactics, all night sittings, moving amendments and calling for divisions on every clause in bills put forward, refusal to participate in some of the stages through which bills must pass before they become law, no-confidence motions, motions for the adjournment of the House on matters of urgent public importance, etc. But the government has used its slender majority to defeat every move on the part of the opposition.

But the ineffectiveness of the opposition parties has been due, I think, not so much to the size of the majority with which they have to contend but to the fact that to the public mind, especially to the white electorate, they have no alternative policy to that of the ruling party, especially on the color question. The Nationalists stand for white supremacy, the opposition parties for white leadership—a distinction without any substantial difference. In order to expose the bankruptcy of the policy of the opposition parties all the Nationalists have to do is to accuse them of being in favor of equality between black and white. Their invariable reaction is to protest with all the vehemence at their command that they yield to no one in being wedded to the traditional South African policy of white supremacy. If they are accused of being "communistically inclined," they protest that they are in favor of "Communism" being made a capital offense. This attempt to out-Nationalist the Nationalists has lost them many supporters. It is this shadow-boxing in Parliament which has led to the formation of the extra-parliamentary movement known as the TORCH COMMANDO. This is an organization formed by white ex-soldiers—their leader, Group Captain A. G. Malan was an ace fighter pilot in the Battle of Britain in World War II—who having fought against totalitarianism in World War II have set themselves the task of rousing white public opinion against a government which they believe is dragging the country along the road to Fascism. Their main plank is the defense of the South African Constitution by getting rid of the present government which has shown little regard for the solemn undertakings in respect of the rights of various groups, especially the white groups, contained in that document. The movement has gained appreciable support throughout the country in the rural as well as the urban areas. Against it the government has used the tac-

tics which invariably produce results, namely, to accuse them of being "communistic," or of working hand in hand with the non-whites against white supremacy. The Torch Commando has hastened to assure all and sundry that it has no Communists in its ranks, that its membership is not open to non-whites and that in any case it is not a political party but merely a pressure group concerned purely and simply with the preservation of the South African Constitution (in which, of course, the principle of white supremacy is enshrined). That even the Torch Commando has not yet succeeded in convincing the white electorate about the dangers of Malanism was shown in a recent by-election at Wakkerstroom in the Transvaal where the Nationalists scored a resounding victory increasing their previous majority of 1200 by 850 votes!

(To be concluded in the November 24th issue.)

Correspondence

Dear Sir:

This is with regard to the letter by Robert McAfee Brown that appeared under "Correspondence" in your magazine, Oct. 13, 1952.

I happen to be one who sees a moral issue at stake in Senator Nixon's "fund," and also in Governor Stevenson's. I listened to the Senator's explanation, and I read the whole of the Governor's; and neither explanation made believe that its author had been following a policy, so far as their "funds" were concerned, that conduces to honest government.

I also see a moral issue in an open alliance which anyone might make with McCarthy. But when Dr. Brown charges such an alliance on the part of either General Eisenhower or Senator Nixon with McCarthy to the point that he seems to want us to equate these two candidates with McCarthy I think Dr. Brown himself is guilty of a McCarthyism. Four years ago I heard the Chairman of the Editorial Board of *Christianity and Crisis* make a speech over the radio in favor of Truman. But in spite of temptation to react otherwise, I did not conclude that Dr. Niebuhr believes in corruption and dishonesty in government, though he in this instance was certainly making an alliance with the man who brought Pendergast-ism to Washington. I have continued to respect Dr. Niebuhr and to read his books. I bear in mind that not everybody is exactly like the fellow whom he goes to bed with in a political campaign.

I take strong exception to Dr. Brown's accusation that "Mr. Nixon has revealed an attitude which is simply a somewhat refined (and not too refined at that) version of the McCarthy line." What is

this but a McCarthyism of rankest vintage? I followed the Hiss case throughout in the *New York Times*, I listened to Mr. Nixon defend himself with regard to his "fund"; and while I say again that his explanation did not satisfy me, I felt that he indulged himself less than most politicians—Republicans, Democrats, or Liberals—usually do in impugning the motives of their attackers; certainly less than Truman does as a regular practise.

I do not charge that Dr. Brown takes the attitude that "Nixon prosecuted Hiss and actually dug up

the goods on him; he had the audacity to defeat Jerry Voorhees and Helen Gahagan Douglas; therefore he should be smeared as a McCarthy." I do not know Dr. Brown, and therefore do not say that he automatically dislikes any man who dislikes Communism. But when I read a letter like Dr. Brown's, it makes me wonder exactly where he, and others like him, do stand.

THE REV. CRANSTON CLAYTON.

Hicksville, New York.

The World Church: News and Notes

Chinese Communists Amplify Charges Against T. C. Chao

Geneva (E.P.S.)—The alleged reasons for the dismissal of Tsu-Chen Chao from his professorship, his post as Dean of the School of Religion of Yenching University, China, and from his status as a minister, are given in a series of articles published in the *New Yenching*, official organ of Yenching University. The "three anti" movement (anti-waste, anti-corruption and anti-bureaucracy) of the social and political revolution in the University and its Theological College, form the context of these articles against Dr. Chao.

One article said that he made an unsatisfactory confession, particularly in regard to his connection with foreign Christians and his former presidency of the World Council of Churches. Complaint is made that he advocated the "American imperial" World Church, the "supremacy of love" and the "Christian's independent basis," and that he wrote of "establishing fellowship in love" and "coming through faith to patriotism."

A second article reports the accusation made before all the 48 Christian groups in Peiping by representatives of the University and Theological College against Dr. Chao and "the removal of his ministerial status" by the North China diocese of the Sheng Jung Hui (Episcopal Church). Priority of loyalty to Christ over patriotism as the obstacle to finding a proper "people's basis for patriotism" is charged against Dr. Chao in a report describing a meeting where the progress of the "three anti" movement in the college was discussed. This obstacle was evidenced, the article declared, in three aspects—"universal love," "ecumenism," and "the independence of the Christian from popular ideology."

A third article criticized Dr. Chao for having proclaimed three principles at a Student Christian Movement Conference: (a) "Faithfulness to Christ," in which, he warned, the Church must not expect to avoid sufferings; (b) "to establish a community of love" with stress on the universality of love and of the Christian family; (c) "to clean up the Church,"—an aim that was not linked, the article complained, with a definite allusion to "American imperialism."

Dr. Chao was criticized for writing that "Religion transcends nationality and race." His withdrawal from the World Council, a critic asserts, was merely tactical,

in order to cover his continued advocacy of the distinction of the character of the Christian way of life. Dr. Chao, says the writer, "continues to speak of uniting in the unity of Christ."

Hungarians Act Against Protestant Churchmen

Vienna (RNS)—A Hungarian Protestant minister was threatened with "liquidation" because he asked parishioners to send food and clothing to persons deported from Budapest by the Communist regime.

The Rev. Karoly Dobos, pastor of the Reformed Church in the Gorkij Fasar district of Budapest, was warned by the Communist newspaper *Esti Budapest*, that "you can expect liquidation like your predecessor, Imre Szabo." Both pastors organized "parcel actions for a number of persons deported to undetermined places," the paper said.

Mr. Dobos also was accused of flying a black flag to "express his feeling about the fate of these (deported) persons," and conducting "illegal religious education classes."

It is reported here that more than 50,000 persons were exiled from Budapest last year and that deportations were resumed on a small scale this August.

Meanwhile, the organ of the Reformed Church in Hungary reported that an ecclesiastical court tried 25 church wardens and two pastors for "ignoring Church orders, intriguing among one another and agitating against Church leadership."

All 27 defendants were found guilty, the paper reported. The two pastors, the Rev. Arpad Balla and the Rev. Peter Illyes, both of Hajdunanas, were removed from their posts.

The top leaders of the Hungarian Reformed Church are regarded here as controlled by the Communist government. Anti-Communist Church leaders were removed from their posts some time ago.

Another report from Hungary said that directors of Reformed secondary schools had voted to "unanimously approve" a proposal to turn the schools over to the State.

The vote was taken, the report said, at meetings in Papa, Budapest, Sarospatak and Debrecen. Under the proposal, only a Reformed secondary school for boys in Debrecen will be retained.

Attacks on Hungarian Catholics are continuing. The Communists have charged that a priest at Farkasret, who some time ago organized a sale of Bibles and saints' pictures outside the village cemetery, has started selling western fiction and "even Fascist political literature that has nothing to do with religion."

Magyar Kurir, government-controlled Hungarian Catholic newspaper, reported that eight more Catholic priests in various parts of Hungary have been "pensioned off."

Canadian Hierarchy Asks Liberal Immigration Policy

Ottawa (RNS)—The Roman Catholic archbishops and bishops of Canada called here for a liberal immigration policy that would admit more people to the country each year. In a statement issued during its annual meeting, the hierarchy said immigration is a "moral question, subject to moral laws which should direct and inspire those whose duty it is to determine a policy of immigration."

Countries which have unoccupied land should open it to persons from overpopulated nations, the prelates declared, because God created the entire earth for man's use. "The policy that governs the flow of immigration," they said, "should be truly democratic and any regulations that would restrict, in an arbitrary manner, the immigration of people from an over-populated country, or of refugees from persecuted lands would be contrary to the fundamental principles of justice and true peace."

Canada prohibits almost all immigration from the Orient. Earlier this year, the government decided to limit the types of workers brought in from Europe. Textile workers, for example, were discouraged from coming to Canada because of the surplus of such workers here. The bishops urged that action be taken to make sure families are not broken up by immigration. They also condemned persecution of the Church by Communist regimes and asked Catholics to "unite in prayer and penance with their persecuted brethren."

"Our faith," said the hierarchy, "cannot be limited by national boundaries. It must be a source of strength and comfort to our persecuted brethren and a bond of union with them in their sufferings."

Twenty-Eight Christian Work Camps Held

Geneva (RNS)—Young men and women from 33 countries put in from six to eight hours of labor daily during the past summer at 28 interdenominational Christian work camps around the world, the Youth Department of the World Council of Churches reported here.

More than 1,000 volunteers aged 18 to 30 took part in the program, sharing fellowship with local Christian workers, according to the Youth Department, which sponsored the camps.

They built a 250-seat church for a refugee congregation at Kindberg, Austria, and a regional youth center at Peggau, the announcement said. In Belgium, they completed 60 rooms for an old people's home at Elouges and created an 800-meter drainage canal to save the building from being undermined by water.

The work campers helped a congregation in Heilder, near Maastricht, the Netherlands, rebuild a partially destroyed church building, and in Italy they completed an outdoor chapel and playground for the Waldensian youth center at Agape, and built a Methodist youth center at Montelupo di Spoleto.

Similar projects were carried out at camps in France, Germany, England and Greece.

In the East, the young folk aided in construction work for Chinese refugees in Malaya, for a leper colony in Thailand, for Christian colleges in Assam, India, and the Philippines and various projects in Japanese cities and rural areas. Camps also were held in Puerto Rico, South Africa and the United States.

Dr. Garbett Warns Against 'Sensational' Healing Missions

London (RNS)—A warning against "the hysterical and emotional atmosphere and unjustifiable claims" of "sensational and much advertised" healing missions was sounded by the Archbishop of York, Dr. Cyril Forster Garbett, at the opening session of the Convocation of York.

Dr. Garbett made it clear that he was referring not only to missions sometimes sponsored here by American evangelists but also to those held "occasionally in our own Church."

"There is sometimes a danger of making a sharp distinction between scientific and religious healing, as if one came from man and the other from God," Dr. Garbett said. "The Christian should claim that all that is best in the art of healing comes from God."

He criticized, as lacking in perspective, those who "laud and publicize as works of God the comparatively small number of cases due to spiritual healing" but overlook "the tens of thousands living usefully and happily that would have been helpless invalids, or dead, if God had not used the skill, science and care of doctors, surgeons and nurses to restore them to health."

"There is nothing specifically Christian," Dr. Garbett said, "in the methods used in spiritual healing and in the cures it has wrought. Parallels both for methods and cures can be found in non-Christian religions, and there are healers who are not Christians but who apparently possess some strange gifts of healing."

Neither the laying on of hands nor unction should be isolated acts, he said, admonishing that without prayer and preparation they "might come dangerously near magic."

While a patient "should be encouraged" to expect to receive a blessing through the laying on of hands and anointing," Dr. Garbett said, "no promise should be made of the certainty of a physical cure." Such a cure might come to pass, he said, "and fervent prayer should be offered for it, but we have no right to guarantee it."

"If careful preparation of the individual sick person is necessary for healing," Dr. Garbett added, "it follows that there is a grave objection to public missions of healing where preparation of individuals is impossible and where hands are laid indiscriminately upon all who come to them."

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Vatican Paper Sees Indo-China Issue Unclear

Rome (RNS)—*Osservatore della Domenica*, Vatican weekly newspaper, counselled an Italian parent against permitting his son to join the French forces fighting in Indo-China. "None may in conscience join the army of another country and risk death for causes which at best are not very clear even to the most well-informed observers," the paper said.

It was replying to a question from a reader who asked if in good conscience he could let his son enlist in the French Foreign Legion to fight in Indo-China.

"It is one thing to fight for the fatherland," *Osservatore* said. "In fact, there is a moral obligation to obey the call to arms, an obligation deriving from the Third Commandment. None can avoid this because it is not only a civic duty but a moral obligation. But, to give consent to sons joining the Foreign Legion is inconceivable on any ground, economic, moral or ideological."

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Unique Anglican Industrial Chaplaincy Marks Two Years

London (RNS)—A unique experiment in the Anglican industrial chaplaincy marked two years of successful trial at nearby Croyden when some 600 of the workers served by the Rev. Rex Bavington attended a traditional harvest festival there.

While industrial chaplains are no longer rarities in the Church of England, Mr. Bavington is the only one whose salary and expenses are paid entirely by businessmen and who has no financial dependence upon the Church.

The chaplaincy was instituted by a group of Croyden industrialists, competitors in many fields, who recognized a lack of spiritual life among their employees. They formed a committee to support a chaplain who could bring the Christian faith directly into their factories.

The businessmen approached the Bishop of Croyden, Dr. Cuthbert K. N. Bardsley, who recommended Mr. Bavington for the post. Then an Army chaplain, Mr. Bavington had worked in an engineering factory as a young man and subsequently operated his own plumbing and heating business. He gave up this enterprise to devote himself to missionary work on the border of Tibet and served there for 20 years.

Unattached to any parish church, Mr. Bavington puts factory workers in touch with their local clergy. He spends his mornings in the factories, chatting with the men and getting to know their problems and needs, and devotes afternoons to providing the practical or spiritual help the workers require.

The chaplain joins in the sports and outings of the workers and is regarded by them generally as a friend and guide.

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